1: Ray E-5 (1928-38) 1939 Plateau

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622 of the latter with quite literal accuracy. Often the chief speaks in a
624 voice hardly above a whisper, while the speaker is expected to make himself heard by all, and to provide proper emphasis to what is being said. The herald, on the other hand, is largely a messenger who shouts out the orders and advice of the chief as he rides about the village or camp. He is not held to a literal presentation of the chief's words, but is expected to express the general thought freely and effectively.

In parts of the Plateau the spokesman performs the duties of the typical herald in addition to serving as a repeater. This is true among the Tenino, Umatilla, Nez Percé,[32] Coeur d'Alêne, Kalispel, Southern Okanogan, and Sanpoil. Among the last two, at least, formal haranguing is a performance of the spokesman-herald in his own right.

562 Women occupy seats in council or assembly among a number of
622 central Plateau groups, and in some cases they are eligible to chieftainship. Female chiefs are known to the Southern Okanogan, Lakes, and possibly the Coeur d'Alêne. They may have been present in other groups, although most informants deny it today. The Lakes declare that no greater or more capable chief has even been known to them than a particular woman who held office fairly recently. It is quite clear that female chieftainship is here a simple outgrowth of the principle of political and sexual equality.[33]

[177] The Shuswap, Lower Thompson, and Carrier occasionally recognize female chiefs as well, but here the implications are quite different. A woman is accepted only for the sake of perpetuating a particular lineage in the absence of a male successor.[34] The coastal origin of this practice is obvious.

SOCIAL STRATIFICATION

Class and Rank

183 Peoples of the Plateau have remained impressively unreceptive to
554 the notions of caste which are so strongly emphasized on the Coast.
555 The only tribes in any way influenced are those in direct contact along
829 the boundary of the two areas. The Plateau attitude is not one of passive disregard; on the contrary, the opposite principle, that of equality of man, is given active and emotional support.

554 The Sanpoil are among the most outspoken in this respect. To them
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[32] Spinden, *Nez Percé Indians*, p. 243.

[33] Cline, *Southern Okanagon*, pp. 95 f.; Teit, *Salishan Tribes*, p. 154.

[34] Teit, *Shuswap*, p. 582; Morice, *Canadian Dénés*, p. 202.

5: Bancroft H-4 (no date) 1883 Plateau

for entrance, and this is closed up after the bather enters. Stones are heated by a fire in the bath itself, or are thrown in after being heated outside. In this oven, heated to a suffocating temperature, the naked native revels for a long time in the steam and mud, meanwhile singing, howling, praying, and finally rushes out dripping with perspiration, to plunge into the nearest stream.[191] Every lodge is surrounded by a pack of worthless coyote-looking curs. These are sometimes made to carry small burdens on their backs when the tribe is moving; otherwise no use is made of them, as they are never eaten, and, with perhaps the exception of a breed owned by the Okanagans, are never trained to hunt. I give in a note a few miscellaneous customs noticed by travelers.[192]

These natives of the interior are a healthy but not a very long-lived race. Ophthalmia, of which the sand, smoke of the lodges, and reflection of the sun's rays on the lakes are suggested as the causes, is more or less prevalent throughout the territory; scrofulous complaints and skin-eruptions are of frequent occurrence, especially in the Sahaptin family. Other diseases are comparatively rare, excepting of course epidemic disorders like

[191] *Lewis and Clarke's Trav.*, pp. 343–4; *Parker's Explor. Tour*, pp. 241–2; *Ross' Adven.*, pp. 311–12.

[192] The Walla Wallas receive bad news with a howl. The Spokanes 'cache' their salmon. They are willing to change names with any one they esteem. 'Suicide prevails more among the Indians of the Columbia River than in any other portion of the continent which I have visited.' *Kane's Wand.*, pp. 282–3, 307–10. 'Preserve particular order in their movements. The first chief leads the way, the next chiefs follow, then the common men, and after these the women and children.' They arrange themselves in similar order in coming forward to receive visitors. Do not usually know their own age. *Parker's Explor. Tour*, pp. 87, 133–4, 242. Distance is calculated by time; a day's ride is seventy miles on horseback, thirty-five miles on foot. *Ross' Adven.*, p. 329. Natives can tell by examining arrows to what tribe they belong. *Ross' Fur Hunters*, vol. ii., p. 167. Klikatats and Yakimas often unwilling to tell their name. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'D'après toutes les observations que j'ai faites, leur journée équivaut à peu près à cinquante ou soixante milles anglais lorsqu'ils voyagent seuls, et à quinze ou vingt milles seulement lorsqu'ils lèvent leur camps.' *De Smet, Voy.*, p. 205. Among the Nez Percés everything was promulgated by criers. 'The office of crier is generally filled by some old man, who is good for little else. A village has generally several.' *Irving's Bonneville's Adven.*, p. 286. Habits of worship of the Flatheads in the missions. *Dunn's Oregon*, pp. 315–6. 'A pack of prick-eared curs, simply tamed prairie wolves, always in attendance.' *Lord's Nat.*, vol. i., pp. 71–3.